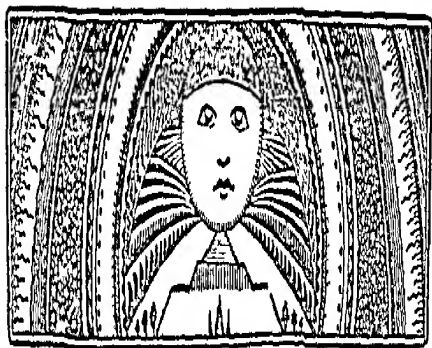


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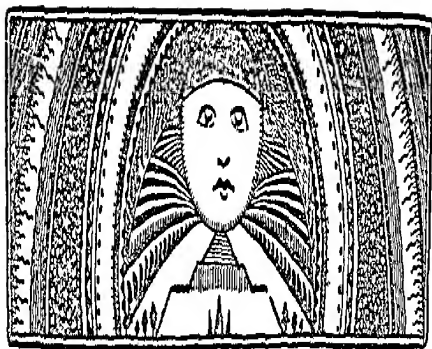


THE PERSON WHO IS IN THE SUN, THAT IS ME

Yajur-Veda 40 17

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THE PERSON WHO IS IN THE SUN, THAT IS ME

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# Sarasvati Vihara Series

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**IN COLLABORATION WITH**  
**OTHER SCHOLARS**

Volume 6

## VEDIC MYSTICISM

Rspees 5/-

Shillings 7/6

January 1938

SECOND ENLARGED EDITION

Published by the Director

for

**The International Academy of Indian Culture,**  
**Lahore, India**

*Printed by Mr. Sathu Ram, M. A., at the Academy's*  
*own printing works, the Arya Bharati Press*

**LAHORE**

# VEDIC MYSTICISM

In this rhythmic activity I was  
inspired and encouraged by my  
dear friend Mr. Rudy B. Buys,  
to whom I now lovingly dedi-  
cate this harvest of songs.

To-day I recite to the modern man in a modern tongue the noblest chants of the Vedas. Here the deepest depths and the highest altitudes are laid bare to the view of the understanding soul. The thought is bold and free; it leaps and bounds, and refuses to be enclosed in any de-<sup>1</sup>tailed system of metaphysics. To explore into the myste-ries of existence, to expand to the limits of limitlessness is the back-ground against which every human action is set and it is the measure that evaluates peoples and civilisations. And it is what the Veda would ask you this day "Have you and your possessions widened so far as you could declare 'The unbounded ocean am I.'"

Hitherto the philologists, men of colossal learning, had produced mummified versions of these hymns. They had found the dictionary and the grammar very handy, and for purposes of defence and attack very effective and safe. They had thought that pricking was the essence of a needle. They most carefully measured its dimensions and reproduced an exact copy. But could it be used for joining the edges of separate pieces of cloth? No, the eye which leads the thread was missing. It could create holes, but it missed the purpose of creating holes. The philologist had missed the eye, the vision that alone could unite him, his reader and the Vedic rishi in the ecstasy of the soul.

Dīpāvalī, the Day of Lights,  
29th Oct., 1932,

RAJGU VIRA



एकं ए॒वाग्निर्व॑हु॒घा समि॑द्ध  
एकः॒ सूर्यो॑ वि॒श्वमनु॑ प्रभू॒तः ।  
एकै॒वोपाः॑ सर्वमि॒दं वि भा॒-  
त्येकं॒ वा ह॒दं वि ध॑भू॒य सर्व॑म् ॥

Kindled in numerous places the fire is one.  
Lording over all the sun is one.  
The dawn that illuminates this all is one.  
And forsooth one is it that variously appears  
as this all.

त्वं स्त्री त्वं पुमा॑नसि  
त्वं कु॑मा॒र उ॒त वा॑ कुमा॒री ।  
त्वं जी॒र्णो दू॒एडे॑न वञ्चसि  
त्वं जा॒तो भ॑वसि चि॒श्वतो॑मुखः ॥

Thou art the woman, the man,  
Thou art the boy, the girl,  
Thou the worn-out man tottering onwards  
with a staff  
When born Thou facest all directions

स वा अक्षौऽजायत तस्मादक्षरजायत ॥

स वै रात्र्यो अजायत तस्माद्रात्रिरजायत ॥

स वै चायोरजायत तस्माद्वायुरजायत ॥

स वै भूमिरजायत तस्माद्भूमिरजायत ॥

स वै दिग्भ्योऽजायत तस्मादिशोऽजायन्त ॥

स वा अग्नेरजायत तस्मादग्निरजायत ॥

स वा अद्भ्योऽजायत तस्मादापोऽजायन्त ॥

स वा ऋग्भ्योऽजायत तस्मादृचोऽजायन्त ॥

स वै यज्ञादजायत तस्माद्यज्ञोऽजायत ॥

— स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥

पापाय वा भद्राय वा पुष्पायास्तुराय वा ॥

**H**e is surely born of the day and the day is  
born of Him.

He is just as well the creature and the creat-  
or of the night, the wind, the wide earth,  
the six directions, the fire, the waters, the  
hymns and the sacrifice.

He roars and rumbles. He flashes and thun-  
ders. He hurls the bolt,  
And smites either the sinner or the pious,  
the man or the demon.

*Atharva-Veda* 13, 4 29, 30, 32, 35, 34, 36-39, 41, 42.

यो वि॒द्यात्सू॒त्रं वि॒त॒तं  
यस्मि॒न्ने॒ताः प्र॒जा इ॒माः ।  
सू॒त्रं सू॒त्रस्य॒ यो वि॒द्यात्  
स वि॒द्याद् ब्राह्म॑णं म॒दत् ॥

अथर्ववेदे १० । ८ । ३७ ॥

He who recognises the stretched-out thread,  
The thread on which the creatures are strung,  
Furthermore, he who penetrates deeper and  
perceives the thread inside the thread,  
knows truly the Mighty Magnificent.

Atharva-Veda 10 8, 37.



अयु॒तोऽहम॑यु॒तो म आ॒त्मा-  
 यु॒तं मे च॒क्षु॒र्यु॒तं मे धो॒त्र-  
 मयु॒तो मे प्रा॒णोऽयु॒तो मेऽपा॒नो-  
 यु॒तो मे व्या॒नोऽयु॒तोऽहं॑ स॒र्वः ॥  
 दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वे आ र॑मे ॥

अथर्ववेदे १६ । ५१ । १, २ ॥

**D**isjoined am I, disjoined my soul,  
My eye, my ear, and breaths incoming, out-  
going and circulating within,  
The whole of me — disjoined.  
At the impelling of the Impelling Lord, thee —  
the gift — I hold.

दूरे पू॒र्णेन॑ वसति  
 दूर॑ कु॒नेन॑ ह्रीयते ।  
 महद्य॒क्षं भुव॑नस्य मध्ये  
 तस्मै॑ व॒लिं रा॑ष्ट्रभृ॒ता भ॑रन्ति ॥

अथर्ववेदे १० । ४ । १५ ॥

A long way off He lives with the complete.

A long way off He lives missing what is defi-  
cient.

And that is the centre of the universe where  
the fosterers of empires pour their offerings  
to the Mighty, the Adored, the Adorable.

Atharva-Veda 10, 8, 15.

अविर्वै नाम देवतैर्नास्ते परीवृता ।  
तस्या रूपेण्येमे वृत्ता हरिता हरितस्रजः ॥

अथर्ववेदे १० । ८ । ३१ ॥

Avī by name is the goddess,  
Around whom ambulates the law of cosmos  
and the order of truth.  
By her beauty are the trees green and greenly-  
garlanded.

कौऽदात्  
 कस्मा॑ श्रदात्  
 कामो॑ऽदात्  
 कामो॑यादात् ।  
 कामो॑ दा॒ता  
 कामः॑ प्रतिग्रही॒ता ॥  
 कामः॑ समु॒द्रमावि॑शत् ।  
 कामे॑न त्वा॒ प्रति॑गृह्णामि ।  
 कामै॑तत्ते ॥

/ यशुर्वेदे, वाजसनेयके ७ । ४८ ॥ कापिष्ठले ८ । १३ ॥

Who was it that gave the gift,  
And who was it to whom he gave ?  
Love to love, desire to desire, longing to  
longing—  
The giver the same, the recipient the same.  
Love and desire and longing—all one in Kāma,  
dived into the sea.  
With Kāma I accept thee.  
O Kāma it is thine.



अ॒ष्टा॒र्च॒का॒ न॒र्व॒द्वा॒रा  
 दे॒वा॒नां॒ पू॒र्यो॒ध्या ।  
 त॒स्यै॒ हि॒र॒ण्य॒ः को॒शः  
 स्व॒र्गो॒ ज्यो॒ति॒षा॒वृ॒तः ॥  
 तस्मि॑न्नि॒ह्र॒ण्य॒ये को॒शे  
 ज्य॒रे॒ त्रि॒प्र॒ति॒ष्ठि॒ते ।  
 तस्मि॑न्य॒द्य॒त्त॒मा॒त्म॒न्य॒त्  
 तद्वै॑ ब्र॒ह्म॒वि॒दो॒ वि॒दुः ॥

अथर्ववेदे १० । २ । ३१, ३२ ॥

**E**ight-wheeled and nine-portalld is the invincible fortress city of the gods  
Within is stationed the golden bud, haloed with light,  
The golden bud, three-sepalld and triply-propped, seals within itself that Adored and Adorable One, the lord of the soul  
It is He, who is revealed to the seer

यदा त्वष्टा व्यतृणत्पिता त्वष्टुर्य उत्तरः ।  
 गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन् ॥  
 ...पाप्मानो नाम देवताः...॥  
 स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत् ।  
 वलं च क्षत्रमोजश्च शरीरमनु प्राविशन् ॥  
 भूतिश्च वा अभूतिश्च ।  
 क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन् ॥  
 निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च ।  
 शरीरं श्रद्धा दक्षिणाश्रद्धा चानु प्राविशन् ॥  
 विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम् ।  
 आनन्दा मोदाः प्रसुदोऽभीमोदमुदश्च ये ॥  
 या आपो याश्च देवता या विराट् ब्रह्मणा सह ।  
 शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः ॥  
 सूर्यश्चतुर्वीतः प्राणं पुरुषस्य वि भेजिरे ॥  
 तस्माद्वै विद्वान्पुरुषमिदं ब्रह्मेति मन्यते ।  
 सर्वा ह्यस्मिन्देवता गावो गोष्ठ इवासते ॥

When the divine architect bored his father who  
 is supreme and fashioned the human form,  
 \*All the gods entered the mortal frame and  
 made it their home,  
 The evil gods and the good ones  
 Theft, ignoble doings, sins, wickedness,  
 And truth, sacrifice, great glory,  
Power, prowess, brilliance just as well  
 Came to reside in this human form  
 Prosperity and calamity, the manifold hun-  
 gers and thirsts,  
 Jealousies and loves, ayes and noes,  
 Faith and heresy,  
 Knowledge and ignorance,  
 Joys, pleasures, rejoicings and festivities rush-  
 ed in just the same  
 The sun appropriated the eye, the wind appro-  
 priated the breath.  
 The rest of the procession of divinities appor-  
 tioned their lots in a similar wise  
 Thus it is that the knower knows the body as  
 the veritable Brahma  
 The entire god-kind has resorted to it like  
 unto the fold the kine

Atharva-Veda II 8 18 24, 30-32

अ॒न्ति॒ स॒न्तं॒ न॒ ज॒ह्या॒-  
त्य॒न्ति॒ स॒न्तं॒ न॒ प॑श्यति ।  
धे॒य॒स्य॑ प॒श्य॒ फा॒व्यं  
न॒ म॑मा॒र॒ न॒ जी॒र्य॑ति ॥

अथर्ववेदे १० । ८ । ३३ ॥

· He is near. He cannot be shed off.

He is near. He cannot be seen.

But Ó, you sons of the Immortal, see the  
poetry of the Lord,

It neither dies nor decays.

प्र तद्वैचिदमृतस्य चिद्रान्  
 गन्धर्वो धाम परमं शुद्धा यत् ॥  
 यत्र विश्वं मयत्येकरूपम् ॥  
 स नः पिता जनिता स उत यन्धु-  
 र्धामानि पेदु भुवनानि विश्वा ।  
 यो देवानां नामध एक एव  
 तं संप्रशनं भुवनं यन्ति सखा ॥

अथर्ववेदे २ । १ । २, १, ३ ॥

Knowing no death let the musician proclaim  
aloud the Supreme Resort,  
Secreted in the heart-cave.  
In Him the multiform resolves into uniform.  
He, our father, progenitor, brother, knows all  
homes and beings,  
The sole nomenclator of the gods.  
To Him enquiringly resort all beings.



द्विर॒ण्य॒ग॒र्भे॒ ष॒म-  
 भ॒नत्पु॒ष्टं॒ ज॒ना॒ वि॒दुः ।  
 स्फ॒म्मस्त॒द॒ग्ने॒ प्रा॒सिञ्च॒-  
 द्विर॒ण्यं॒ लो॒फे॒ अ॒न्त॒रा ॥

अथर्ववेदे १० । ७ । २८ ॥

Him, the golden egg, the folk knew as the supreme.

Of Him they could not speak much.

He, the Pillar, that sprinkled gold in the worlds at the very beginning.

परि पि॒श्या भु॒र्यनान्यायम्  
श्रु॒तस्य॒ तन्तुं॒ वि॒र्त॒तं दृ॒ष्टे कम् ।  
यत्र॑ वे॒षा अ॒मृ॒त॒मा॒न॒श्रानाः  
स॒मा॒ने यो॒ना॒घ॒र्ष्यैर॑यन्त ॥

अथर्ववेदे २ : १ : ५ ॥

To discover the thread of moral and cosmic  
code

I circum-ambulated the worlds,

And saw the gods tasting of immortality at  
the common spring, and going their round  
of work.

प्राणाय नमो यस्य सर्वमिदं वशं ।  
 यो भूतः सर्वस्येश्वरो यस्मिन् सर्वं प्रतिष्ठितम् ॥  
 नमस्ते प्राण प्रन्दाय नमस्ते स्तनयित्तवे ।  
 नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते ॥  
 यत्प्राण ऋतावागतेऽभिकन्दत्योषधीः ।  
 सर्वं तदा प्र मोदते यत्किं च भूम्यामधि ॥  
 पशवस्तत्र मोदन्ते ॥  
 प्राणो विराट् ।  
 प्राणो ह सूर्यश्चन्द्रमाः प्राणमाहुः प्रजापतिम् ॥  
 प्राणो ह सत्यवादिनमुत्तमे लोक आ देवत ॥  
 प्राणो मृत्युः ॥  
 प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम् ॥  
 पराचीनाय ते नमः प्रतीचीनाय ते नमः ॥  
 अष्टार्चक्रं वर्तत एकनेमि  
 सहस्राक्षं प्र पुरो नि पञ्चा ।  
 अर्धेन विश्वं भुवनं जजान  
 यदस्यार्धं कृतमः स केतुः ॥

Obeisance to the Life, that controls this all,  
The Being who overlords all, in whom all is  
established.

Obeisance to Thee, O Life, obeisance to Thee,  
crashing and thundering, flashing and pour-  
ing rain,

Quickening the earth with life, gladdening  
the beasts,

Repeating the constant cycle of days, nights,  
fortnights, months, two-monthly seasons  
and years,

✓ Making the universe throb.

Life is immense. Life is the sun, the moon  
and the creator, the dispenser of bliss to the  
truthful man.

Verily Life Himself is death.

Hail to Thee, O Life, who envelops the past,  
the present and the future,

Who advances forwards, backwards, below  
and high, ever-revolving, eight-wheeled,  
single-rimmed, thousand-spoked.

With Thine half Thou created the universe,  
and the other half overflows, where and  
how far who knows ?

Atharva Veda 11. 4. 1, 2, 4, 5, 12, 11, 15, 8, 22.

उच्छिद्ये नाम रूपं चोच्छिद्ये लोक आर्द्धितः ॥  
सन्नुच्छिद्ये अस्तश्चोभौ सृत्युर्वाजः प्रजापतिः ॥  
अप्साम यजुरुच्छिद्ये ॥

अथर्ववेदे ११।७।१, ३, ५ ॥

**O**r it is in the overflow that the world of forms and names has its being.

The existent, the non-existent, death and music play their games in the overflow.



स्फ॒प्ता घौ स्फ॒प्ता पृ॒थि॒वी  
 स्फ॒प्तां वि॒श्वमि॒दं ज॒गत् ।  
 स्फ॒प्तावो॒ वि॒श्वा भू॒तानि  
 न स्फ॒प्तां जा॒यती॒ ह्य॒विः ॥

यजुर्वेदे कापिष्ठले ४८ । ५ ॥

The sky is split,  
The earth is split,  
All that moves is split,  
And split and scattered are the beings  
May my spilled offering grow.

दिष्टं नो॒ अत्र॑ ज॒रसे॒ नि नैप॑ज्  
 ज॒रा मृ॒त्यये॒ परि॑ णो ददा-  
 त्य॒यं प॒क्षेन॑ स॒द्द सं भ॑येम ॥

अथर्ववेदे १२ । ३ । ६० ॥

Let my destiny here lead me on to old age,  
and old age deliver me unto death,  
And finally be I united with the Ripe One.

परि छायापृथिवी सुच आयम्  
उपातिष्ठे प्रथमजामृतस्य ॥

अथर्ववेदे २।१।४ ॥

I hastened through the skies, I trotted the  
worlds,  
And here stand in reverence before the First-  
born-of-truth-and-law

*Atharva Veda 2 1 4*

समुद्रो अस्मि विधर्मणा



THE UNBOUNDED OCEAN AM I

Atharva Veda 16 3 6

